The Mystic Triangle

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The Imperator's Monthly Message

Ten years ago this month I made my first trip around America to visit every Grand Lodge of our Order in the United States. I shall never forget the day I started from New York on my way southward. It was cold and stormy and the prospects of a delightful trip were mild indeed. Yet I was soon in a warmer climate and each day brought me closer to the south, then to the west, and finally into California, the beautiful sunshine land of the western world.

I have often thought of that trip, especially since living in this *Valley of Heart's Desire*, as they call this Santa Clara Valley of California, now filled with blossoms on every kind of fruit tree and with air just rich with fragrant perfume. For, the transition from the cold and snow of the East to the warmth and joyous beauty of the West was like a rebirth into a new world,—like starting life over again.

How many times in a lifetime we really can start our lives over! Each day can be a new day and a new life, if we choose to make it so. Each year can be a new year in a new world, if we wish it so.

We, as Rosicrucians, stand now at the threshold of a new Rosicrucian year. For the organization, it is filled with startling possibilities and momentous activities. For our members, the year is filled with glorious opportunities, and as I have said to those to whom I send birthday greetings, certain wonderful things are decreed and shall come to pass. The most wonderful things, however, for the coming year, are those things now dormant and awaiting the magic touch of your will power. You can start these into action, electrify them into manifestation, by touching the button of your determination and sending a current of power into them.

Each day, each year, each lifetime, is precisely what we make it. A man *is* precisely what he thinks he is, not because he thinks it, but because his thinking will affect his actions and these in turn will affect his life.

Barnum the great showman, used to say that people love to be fooled. Man fools himself more than he is fooled by anyone else. We love the tinsel of life, the noise and the glamor, the bright lights and gayety, and under cover of color and sheen many crude and unrefined things appear to be considerably different from what they are. I heard a little boy say that when he went on a trip to Alaska and saw the marvelous *totem poles* erected there long ago by the Indians, he wanted one, and finally bought a miniature one from an Indian souvenir stand in some shop. It was guaranteed to be a handmade, hand-painted totem pole, made by the Alaska Indians. He took it home with him to the United States and valued it for a year, until one day he loosened a part of the bottom of the pole and read the words "Made in Japan." It broke his heart and he cast it aside.

Many of us value things for the material conditions we give to them or believe they have. We give potency and power to the things which have neither. They serve us in our ignorance and then we find, someday, that they are useless —yet not one bit different than they were when we valued them. Life itself may become a talisman, an amulet, through some false value we place on it, while we overlook its real value and usefulness. Let us start each day as a new beginning, seeing things differently, and better, than we saw them before: with higher ideals, higher motives and higher thinking.

In this way we will make our lives what we wish them to be and we will find that we have passed through a transition, a change, from the unreal into *the reality*.

The Cosmic Court of Justice

A TRIAL OF THE HUMAN SOUL

By THE MASTER AMATU

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The Mystic Triangle April 1928

A Very Remarkable Message Written Especially for our Brothers and Sisters by the Great Master.

IN THE fulfillment of obligations lies the prosperity of any institution. Confidence is only attained and maintained by and through the fulfillment of obligations met.

The obligation of every act unto its Creator is certain and is rigidly inflicted upon all and at all times. Mercy is ever shown unto any and all in the discharging of any indebtedness, but that indebtedness must and will be met in the confidence in which it was or is contracted.

Any contract implies faith on the part of those making it and the just and equitable discharge of it means the continued confidence in all those entering into it.

When the earth was formed a contract was entered into by the Creator and those being created. This contract is being fulfilled by all in the measure of the responsibility and accountability which is as the ratio of ability of each to that of the whole. This ability is gauged by those in authority, and accounted so accurately that, there is no favoritism or enmity. Justice but well tempered by and with Mercy at all times and unto all. As the earth system is but part of many systems in the larger scheme the contracting parties act on many planes of action and in the manner prescribed by the items entering into the contract.

To enforce any contract there must be a law bearing on the subject. This law is plainly written—accurately adjudged and faithfully recorded where any and all may see and read.

This bears no malignancy—no favoritism—no criticism made by those of Enlightenment.

To adjudge any, full evidence must be in the possession of the one judging.

After this is in the hands of the judging one, it then becomes incumbent on his part to be able to master the items and the whole before rendering. When every part is mastered that one will withhold all judgment and leave it to each to judge as he may see fit.

Thus Enlightenment on the part of any item causes judgment to be withheld on the part of that one. To this point all must at some time strive, and in its attainment the one has discharged his debt and is freed from the contract. This is the aim of all seeking after they have sufficient Enlightenment to perceive and conceive. With this set forth we can now proceed to enter into some of the items forming the contract.

ITEM ONE

From Higher sprang one which divided into two and it subdivided into many more.

The High contracting agrees to see that the Created is to be returned in a higher state than when leaving.

The lower contracting agrees to do as bidden —to seek in all ways the end and consummation —to obey such laws as may be encountered and to be amenable to such actions as the Higher may deem just and honorable in all ways, and to the end of Redemption of lower in such manner as may be deemed best by a Superior Wisdom, which amounts to Directing and assuming all conditions which may arise through the non-ability of the lower to do when acting in good faith.

This Item alone shows unto the lower that in leaving it embarks on a Path full of Peril. Trusting the efficiency and justice and mercy of the Higher it passes from Consciousness unto Unconsciousness and leaves in the hands of the Higher the full management of all but a few details which are in the hands of the lowering and later ascending.

This lowering passing down soon feels the Memory of Past slipping and then forgets all things. When this has taken place the ability and the justice of the Higher is brought into view as a guide.

Accountability on the part of the lower is lessened in ratio to the forgetfulness assumed, and the responsibility and accountability on the part of Higher increased in the same ratio.

ITEM TWO

As the falling is in its part doing its part of item one, it becomes an accountable unto that which falls lower than its Higher part. This Higher part of the falling remains on a level. It is to act in the same self-assumed accountability toward its lower that the Higher did to it. This again assumes on the part of the now Higher part of the falling an equal responsibility and accountability as did the original part casting off.

Thus item two becomes a part of item one in the same spirit and assumes the same responsibility toward all.

ITEM THREE

The Court enforcing this contract is Justice, Mercy, Honor, and Ability—off-shoots of Enlightenment. To them the contracting parties each and mutually agrees to submit in all cases of disagreement and to bow unto its judgments

as being just, wise, and of an equality before all moral and other law.

The contracting power is one, entering into agreement with Self and assuming Divine Wisdom, agrees with all parts to act in conformity to and with Higher than its Self.

Witnessed before the Throne of Wisdom and by the Recording Wisdom of Self. In the Year of Creation in full confidence and mutual understanding of and by all parties signing.

On the part of Higher—
Enlightenment.

On the part of Lower—
Trusting.

Seal:—Mercy, Justice, and Equality
before the Throne of Wisdom.

THE TRIAL

To place before the reader this contract, it is fully necessary to enter into the abilities of each party and their respective parts. This entails much in understanding on the part of the writer and also much on the part of the reader.

Justice being Divine, and Truth its companion, seeks to make all a part of this Court. The jury being empanneled, the Judge, *which is Self*, thus admonishes and instructs the Jury of peers, like in all things as are the ones on trial, and to that end Justice says in part:

"You are placed in a position of sub-judges, to hear all presented and to use your discretion in this case as free ones who have in all things a common heritage. My instructions to you are to listen, weigh, and render such judgment as your *Selves* may determine as being Just, and above all, Merciful. The evidence is now ready to be heard, proceed with all *due caution* as to statement and possible results in this case, for this is a case where there is to be no appeal and upon your contention supported alone by your own evidence we must and will judge."

"May it please this Court to listen to the plea and reasons why this case should not be tried. This, my client, has strayed from his home and through forgetfulness of past knows not his present. This amnesia has so curtailed his memory, his will to do and not to do, that he is not responsible. We submit in all truthfulness his disability, and he should not be judged as those who are able and in their correct frame of realization."

"If your contention is true he is indeed entitled to Mercy and shall have it. Your presentation is subject to objection. What is your plea, oh opposing one? He who is claimed to be in an unsound condition as to memory is such, if at all, by and through reason of *disobedience of Law* and is not entitled to consideration; for those who break and render asunder Law, are not in Law recognized as being objects of its sympathy to the extent of consideration and freedom of trespasses. He should be tried according to the facts in the case and the laws broken should be mended by his correction at the discretion of the Court."

Then comes the voice of the Defender:

"Oh, why this lapse of Memory and forgetfulness of the past? He fell, oh Court of Supreme Wisdom, from his Higher in accordance with Law. Obeying Law he is not a trespasser, nor is he breaking any law, but is obeying Law, and that Law made without consent or knowledge. I submit to your honorable consideration that he is not a subject of trial. The opposing said he has violated Law and his ignorance of such is not to be condoned or overlooked. If he forgets—all may plead as he does, and justice made to be no longer Wisdom but as Folly on a pedestal. In what has he concurred with Law and in what has he followed Law which is but a rule of action? He has been banished from his home on High and as he passed from it—forgot. In this he obeyed and did not disobey, for it was written in the contract that all were to be treated accordingly and his has been forgetfulness. This is not his fault but the following of the inevitable. Oh opposing, what sayest thou in this as an answer? That he who falls does so not by Law but by violation of such. Had he not violated he would not have fallen. He is as others (violators) and must be amenable to Law as all others are. Forgetfulness can not be taken into account in rendering judgment."



"You have submitted your case, Defense. You, oh prosecutor, have presented your objections. The Jury are in possession of the facts as presented. Render such judgment as you may agree on."

"We the Jury find that this man is as accused—guilty! We also find this man is as defended—not guilty! Our Judgment is that he be placed in that state where he can be taught the things forgotten, that into him be instilled the Hope and the Sight of Futurity, that he be restrained from doing aught of harm unto Self or others until such time as he may be adjudged by this Court to have attained sufficient progress to be accountable to himself and others. This, oh august Court, is our decision subject to your Higher Wisdom."

"The Judgment is affirmed and will stand. See to it, oh guardian, that the order of this Court sustaining the Jury Verdict be fully carried out."

The trial had ended, the Court had performed the Duty assigned to be done. Let us trace this one through many lives known as incarnations, both minor and major, and learn from them many of the lessons of Life and Death. When the One separated from the Source, it too became the many through repeated divisions. This continual division became such that it numbered many children, all descendents of the One, and as such of the Source. This being so, all are related, and all being from the same they have in common something as indicated in each. Take any one and follow not specifically but generally and you will find this to be: as descent continued there was a line of communication from the One unto the least and last. As each fell they gave off something which did not descend. This also continued until the end. This continual giving off populated the Space between the points giving off. This also continued until an end.

The parts not falling but remaining are the assets of the ascending as they too have had their lessons to learn. They are the uplifting parts of the lowered. They too have received assistance from Higher than they. In the process of time these parts acting as redeemers cause the elevation of the lowered. As ascent continued, the parts became united and as such in closer opposition than before. As ascent continued, the parts which had fallen came into greater Harmony than before the Fall. When eventually redeemed, they were in such a condition that the parts immature had become mature. They had approximated the yet Higher in All things. The redemption of lower continuing a lower became exterminated through evolution. Perfection being attained, the Source sought its mate and marriage in Higher became an accomplished fact.

The parts given off in descent did not become lowered any further than its particular parent acted and reacted *on its own and other parts* until Harmony was attained. This Harmony made for a greater attempt in later evolutions. To attain all things there must be different combinations of the same material. Clay may be used to make a hideous object or one of great beauty, and yet the same material used. This continues until the mass from which all is made is and has been used in all the combinations necessary; then comes the rest which leads to a Higher Evolution.

The Items in the contract have been sufficiently shown to make it well no longer to deal with them, but as there are many things to consider in the make-up of any thing, we will pass unto another subject well and closely related to what we have already given.

The close approximation of dissimilars make every part an inharmonious one. This continual discord makes the discordant parts in constant friction with all others, even of like. This leads to gragementation, dissolution of much, with the constant approximation of the lesser parts in a more close union; and this leads to Understanding, and that to Harmony.

A SECOND CASE

The decision having been rendered in the case set forth another was placed before the Judge who said this case is somewhat similar to the preceding. "What is this case that it is to come before me at this time? Know you not, oh prosecutor, that time is the essence of much in Law? Why take thou of it when there is so much of others to be attended to?"

"Oh Judge, this one is taken before you today to determine his fitness, to continue in the Way. He, too, is but one of the many who have entered into Contract with that which is Higher and has violated his contract in many ways. It has been thought best to bring him before you for such trial as you may determine."

"Bring the prisoner and accused before the Court. If clemency is Just it will be given but if not it will be withheld. Of what is this one accused specifically, oh prosecutor?"

"He is accused and it will be proved that he has broken his vow, and vows made before his kind; he has broken in the things wherein he vowed to do and not to do; he hath placed his peers in panic of uncertainty as to the Wisdom of vows taken by his kind; he has thrown into confusion all of those with whom he associates; he has broken, and deserves to be sentenced for so doing."

"You, oh Defence, what is your client's defense if he has any?"

"He, oh Judge, has not broken any Law made by you or Higher. He has not violated any Law of Justice, Honor, or Principle. But those who like himself have imposed on themselves voluntarily, have broken Laws; but as they are Self-imposed and are not of the Higher, but of themselves or lower, they have not violated any Law. Custom alone have they violated and not Law. We plead his defense that he has not violated, but did transgress a Law of lower to which he must be amenable and not to Higher. We plead his discharge from this Court and ask your decree to be so entered."

"You, Prosecutor, what have you to say in rebuttal?"

"That he hath violated Law of Higher of which this Court must take cognizance. *The Laws self-imposed are the Laws which come under a Higher*, even though they are not made by Higher. He is amenable to Law in this as in the more and greater."

"You, oh accused, speak! What is your plea?"

"Not guilty your Honor—not guilty! I have violated not your Law but mine, a self-imposed Law of no value unto you, oh judge, but unto me and those with whom I associate. The punishment that can be meted out to me is set forth in the obligation I took.

Not to do certain acts and to do such. I have violated them and must answer to them alone, for they are *me* and *mine*. I am composed of many and to each part with whom I have acted in violation. I must assume them as parts of me in any obligation. I must discharge at some time and some way. I plead my fault, my weakness and my act. I have violated in taking my brother's good name. I plead guilty to this act and also I have found that he was a part of me and I understood not. I have violated my oath to myself in all these things and more too. I plead, oh Judge, guilty to all I have set forth but I do plead my innocence before you and my guilt before myself and myself alone."

"What say you oh Jury?"

"Guilty as he pleads, oh Justice, guilty of all he confesses and perhaps more; but as he has violated that which is himself, unto himself must he make reparation."

The Judgment is affirmed and the process of cleansing must be placed in process. Keep him confined within himself until this act or acts is accomplished. This one who had fallen from a comparative purity had done as accused, had confessed such, and then stood ready to take the sentence imposed on him and by himself in his own confession and rendition through confession. The Court was his Higher self in action who placed in the lower part the dictates of Justice, and the accused and confessed to be the executioner.

The Court was closed and the accused, convicted through Self, stood within the Corridors of Self and thus communed:

"I have fallen and have been asleep. I have been raised by and through my own actions; have been placed before the Judgment of Self and have both accused and confessed myself unto myself and am now placing myself under the restraint of Self, being jailer and punisher, Judge and Jury, all combined. The little *World of Self* must do as is best and it, *myself*, must obey. Upon this *Court of Self* must I throw myself and ask Mercy; if *I* have it, and have shown it unto others, it wilt be to me as *I have been unto others* in the days of prosperity."

A teacher stood before a Class of those who had taken their Degrees of Progress. They stood above the crowd, apart from them, superior to them in the many ways. They knew the many Laws not known unto those who had not been taught. The Teacher said: "Who art thou that does stand and as ones who have passed tests of many natures, who art thou?" One answered and said: "We are here at thy command, and we, oh Teacher, await your pleasure and we do as thou dost command. True we are freed of many and of much, but, oh Teacher, as thou hast taught so have we taught all we could unto others, but as they could not learn any more we have come unto thee for further teachings. May you, oh Teacher, give to us what ever we can understand that we may do for others as you have done for us." "Thou hast learned and as thou has so done, so do I for you as I can and that is your fullness of the Spiritual."

The Teacher taught and those who listened learned, and some more than others, but all progressed and they gave as best they could which was the fullness of others' Comprehension.

A one stood before one who had been taught and said: "I am old, aged in years and the bitterness of failure. I have failed in all! I have stood before the great, and in pride have I stood, and I failed to learn that it is not pride but humility that I lacked. I stood before the mighty and asked for fame and I received it, and I failed for I had nothing. I am old and soon must pass on. I have accomplished all earth could give me, but now I see that I can not take with me aught that I have earned through pride, ambition and avarice. Give me, I pray, one bit of thy Wisdom that I may go my Way!"

He who wast addressed said of Earth: "I have but little but such as I have I shall share with thee. Of Wisdom I have but little but of it I give thee all I have. Take thou it and approach the Majesty of Wisdom and ask that it be increased."

"What wilt thou do without it?" said the beggar. "If I take it all from thee what art thou to do? Beg as I have? Some may not give thee as thou hast given me for when thou art a beggar thou art despised as I am and thou be as a thief and take what thou canst find. Thou art then an accused even as a criminal—take thou what thou hast given me so freely of, it is not mine but thine."

"Nay, take thou it and may the Wisdom in you become even as I have given, freely and in no account of momentary value. What I have given thee wilt pass thee through the Gate, and then if I am worthy and thou tellest the Warder, perchance he may say 'enter thou also'; but if not I return unto the Lower and do for them as best I can. Enter thou the Gate, it is ever open for thee!"



The Gate opened but the donor wast not seen, for that one was one of the Sacrificial who ever does for others and not for Self. He had returned to lower to do. When he who had been given saw what had been done he said: "I am unworthy to remain when he who gave hast gone to do for others even as he has done for me. Allow me to return and give unto others as he hast ever given not to me alone but to the many. Another Sacrifice hath been made and the many return unto lower to do for them and know, oh reader, that the Poor are Poverty in this only—the poor ever seek and are ever ready to receive. The Thief ever seeks for all and takes all he can; but what is taken is Spiritual and not material, so he robs no one. The Criminal is one who hath destroyed himself that he might become crucified, so that he might become another through death. Hast thou not learned that he who was Crucified wast he who did for all? All this the Great Teacher taught and the listeners learned. Give thou even as thou hast been given to. It is not thine to hoard but to give; but give not unto any who cannot understand; they wilt place the Jewel in the mire and tread on it. It is for those alone who can understand and learn the more."

The Court adjourned and it has been many aeons of time since all this wast given, but this hand gives even as it gave then—an *Atlan*—*Atlantean*—is he. A body form disposed by an Atlan living in another land—the illusion acting even as the Image in the mirror acts, to be seen no longer than is necessary; for when the Real leaves the reflecting part the Image is no more; even so is the body seen.

Who is this Atlantean? A one living in another land, unknown to earth ones of today. That one is very Aged and reaches back into the days when *Atlan* was a land and the races were pure and now no more known. That one still lives and knows all he hast written. Ask not his age nor his history for it is so that ye would not believe him.

When Atlan fell the race wast no more to sight but some remained and they are yet alive, their progeny, few indeed, but as wise now as then. Age to them was very great as now computed but as Wisdom never grows old neither does that which animates a form. Wisdom is undying. For any of the present time to attempt to live to the age that once was is not possible, but the image can be made to appear at the bidding of he who desires. Think this over, reader, and well may you ponder on such.

A one appeared before his class and said all is in a state of change and nothing is permanent —all is transitory and all advancing in some manner toward the Goal which is immersion, absorption into the Great Reservoir. One drop in that reservoir constitutes the whole, for in that one drop is all that the whole contains. That drop placed before the mirror is seen differently, it may be a sea, or it may be much smaller. Remove the mirror and it is no more. *Atlan* is no more and yet remains, and some are yet alive. Else this document would not be written. Have you seen the sun rise and sun set? Any one living only during the times intervening might say: "there is no such thing for have I not lived and am old and have not seen? There is no such thing as sun! I believe it not, nor can you demonstrate." You who do not believe, may reason as this; but reason is ever fallacious, and fallacy cannot comprehend Truth. Truth, oh reader, is absence of error, and Error is Shadow of Truth; and where Shadow *is*, there is ignorance, and Ignorance is veiled Truth, the veil being your own limitations. This ends for this time this part of this document.

In Defense of the International AMORC

By THE IMPERATOR for North America

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The Comments of Many Members are Amplified Herein.

MANY of our readers noticed in the April, 1928 issue of the *Occult Digest* an article entitled "The official statement of S. R. I. A." by Dr. Geo. W. Plummer. It was stated that this was the last of the series of authentic articles on the various Rosicrucian Societies of the world. It will be remembered that this same magazine some months ago published two articles about the AMORC.

Many of our members, as well as we at Headquarters, have been waiting for the long delayed "official statement" of the head of the S. R. I. A. organization, because of its continued claim *to be the only legitimate Rosicrucian Order in America*, and because of its continual conflict with Rosicrucian statements, methods, ideals and claims. And likewise there has been considerable discussion in Freemasonic fields because of the S. R. I. A. claims or insinuations of Masonic connections of some kind. From the letters we have received from members who have seen this official statement of the S. R. I. A., only a few of its many inconsistent remarks require comment by us. We are going to briefly speak of these, so that we may be on record in regard to those points which may cause some controversy, or lead to unnecessary discussion in America and foreign lands.

First of all, if one reads the many printed pamphlets and pieces of propaganda literature formerly issued by the S. R. I. A., one comes to the conclusion that the *Societas Rosicrucianae In America* is a branch of some Rosicrucian organization which is very closely allied with Freemasonry or "intimately connected" therewith; and that it is also a chartered, sponsored, authentic branch of the original S. R. I. A., which is the *Societas Rosicrucianae In Anglia*, (England). And this conclusion is reached not through any illogical thinking on the part of the reader, but as a result of the carefully worded, psychologically phrased, sentences in the literature, very apparently *designed to create* this very impression. And only in an indirect way, and especially in recent literature issued since the AMORC has become so widely known in America, is one led to believe, rather hesitatingly, that the S. R. I. A. is a part of the *Rosicrucian Order* throughout the world.

Now, in the article in the *Occult Digest*, one reads, beginning with the third paragraph, that "on April 19th, 1880, there was established the *Societas Rosicruciana In The United States*—a body founded by Masons and exclusively for Masonic membership." Our readers will kindly note that the name of this old organization is not the same as the name used in recent years by the S. R. I. A.; and one notes, or should note, with considerable emphasis that this old body was founded by *Masons* for *Masons*. This is what we have always understood, and we believe it is absolutely true and correct. But now we skip to the sixth paragraph in the article in the *Occult Digest*, and read that after holding meetings for some years, this old Society known as the S. R. I. U. S. became dormant and its headquarters in Massachusetts held no meetings for fourteen years. In the paragraphs thereafter we read what has been stated a number of times in the S. R. I. A. literature, i. e., that one officer of the S. R. I. U. S., who was really its founder, or main supporter, became dissatisfied with the fact that the so-called Rosicrucian Society was nothing more or less than a club of Masons meeting occasionally to have grand banquets and much conviviality, *with little or no Ritual or teachings of any definite kind*, and nothing whatsoever of *the Rosicrucian work*, despite the adop-

tion of the name *Rosicrucian* in its official title. And, this Brother planned for many years to go to Europe and in some way contact the real Rosicrucian Order, secure the proper Rosicrucian Rituals and teachings and bring them back to America, *if permitted to do so*, and reorganize his Society. As one reads this story in the offical S. R. I. A. literature, one is consistently impressed with the picture that the S. R. I. U. S. had *some* connection with an English *Masonic Society* of the *same or similar name*, but that no real *Rosicrucian* connections existed.

It appears also, however, that this ambitious Brother, moved undoubtedly by high motives and commendable ideals, passed from this life in July of 1909, without having had an opportunity to go abroad and carry out his desires. Sometime thereafter Dr. Plummer assumed the successorship of the ambitious Brother who was gone, or officially took up the other's place as an officer of the S. R. I. U. S. by right of some transfer of authority in that body. And so we read that Dr. Plummer reorganized the dormant S. R. I. U. S., which had been inactive for fourteen years, and chose a new name for his new Society, and this time christened it the *Societas Rosicruciana In America*, which gave it the initials as you will note, of S. R. I. A., and which would impress you at once as being the *same initials* of those of the *S. R. In Anglia*, thereby furthering the impression, often stated in the literature, that this *American* Society was a part of the S. R. I. A. *in London*, or at least sponsored and chartered by it. It is needless to say to those who have read the article in the *Occult Digest* and the statements in the S. R. I. A. American literature, that the S. R. I. A. in England was also a Masonic Society or Society founded *by* Masons *for* Masons exclusively, and that it, too, had occasional meetings devoted to the reading of papers on all sorts of arcane subjects, but more popularly known through its very fine dinners and excellent social programs.

Therefore, as we read on in the *Occult Digest* and the official literature in other pamphlets, we find that the S. R. I. A. in America rehabilitated the dormant body of a Masonic society established in 1880, and assumed a new name and claim that connected it with the S. R. I. A. of England, another body of Masons.

Then we are suddenly surprised by a statement which appears in the twentieth paragraph of the article in the *Occult Digest*. This paragraph is intended to be their answer to their own question "What is the legitimate *Rosicrucian Order?*" We find that the paragraph does not answer the question, however, but does say that a Rosicrucian organization should be judged the same as a Masonic organization is judged, i. e., by holding a "charter or dispensation from some *Grand Body* of competent jurisdiction empowering it to work."

The clever use of Masonic terminology in this statement, is again intended to convey the idea of some connection between the S. R. I. A. and Freemasonry; but the point is lost sight of because of the brilliant and scintillating light cast by the inconsistency of the entire statement. *If* a Rosicrucian body can be legitimate only through holding a charter or dispensation from some *Grand Body of Competent Power*, then wherein does the American S. R. I. A. have or derive its power and authority? From the S. R. I. U. S.? From the S. R. I. A. in London? Or from both? Of course, one is led to believe by the rest of the article that the many statements in their literature and in this *Occult Digest* article are true and correct, and that the S. R. I. A. in America *did derive its authority and power* as well as its charter and dispensation from the Masonic Rosicrucian Society known as S. R. I. A. *in England*. But, lest our readers believe this, let us call their attention to an article which appeared in the *Occult Review* of March, 1927. The *Occult Review* is published in London, and is one of the old, well established, and recognized Occult authorities of Europe. It is often biased in its statements, but not wilfully so; and it occasionally makes errors through a lack of understanding of many things beyond its field of research; but in its March, 1927 issue, it published an article quoting authoritative statements made by the *Societas Rosicruciana In Anglia*. That article revealed the fact that the S. R. I. A. in America was not chartered by the English S. R. I. A., not sponsored by it, and had no connection with it.

What did the S. R. I. A. in America say to this? The head of the American organization answered officially in black and white, by quoting the London charge against him which said: "The S. R. I. A. in America is modelled on the English Masonic Rosicrucian Society, and claims derivation therefrom, but is not recognized by that august body—to its detriment or not, as one pleases." That was what was said in the *Occult Review*, and the American organization officially commented on that statement in these sarcastic words: "That really wounds our tender sensibilities, not for our own sake, but for those of our English *Fraters*, whose feelings we would not willingly harm for worlds, not for worlds."

The foregoing words appear very facetious when coming from the head of an organization whose claims were so rudely and suddenly upset; but listen to the further comment of this head of the American organization in regard to this denial of their connection with the English Society. We quote the official statement.

"We cannot help the fact that the Societas Rosicruciana In America owes its foundation to a member of the early American body recognized by the Societas Rosicruciana In Anglia, but we are not boasting of it. Not at all. It is merely an incident in our young life which, like measles, could not be avoided. There the contact ceases. We are not modelled upon the English body in the remotest manner. Glory be! We are most assuredly not *descended* from the English body, we have *ascended* from and beyond it. The English organization is, we understand, an enthusiastic body that meets principally for the purpose of folding itself about a banquet four times each Anno Domini (lucky we didn't say Domino) and reading a paper about something as remote from Rosicrucianism as possible; judging from the Proceedings, being devoted to theosophic or Ma-

sonic subjects. . . . . Of course we are not recognized by the S. R. Anglia. That body confines its membership exclusively to Freemasons, a principle absolutely unwarranted from any Rosicrucian standpoint. The Societas Rosicruciana In America opens its doors to male and female, regardless of Masonic affiliations. Ah! there's the rub! The S. R. I. America works in Regular Stated Convocations semimonthly, with other assemblies of an open nature. Its ceremonial work is based upon the Eckhartshausen Rituals and exists solely for the propaganda of Rosicrucian teaching."

Thus we see that the American Society admits that it *has not* and *never has had* any charter or authority or recognition from the original Society in Europe *whose initials it borrowed or applied* when it organized itself in December of 1911 in New Jersey. Our members should bear in mind that in the same month that the Brother of the original S. R. I. U. S. passed away in 1909, the head of the AMORC went to Europe, and in France received Initiation at the hands of a *Group* of competent Rosicrucians, and was *duly authorized* to return to America and conduct the work of the Rosicrucian *Order* in America. He was not initiated into any *semi-Masonic body* or into any Rosicrucian *Society* of Masons, or into any organization or fellowship of a purely local nature.

Continuing the further paragraphs in the *Occult Digest* article, one reads that the S. R.-I. A. in America disclaims any interest in the study of mediumship or phychical research, and distinctly states (on page thirty-nine of the *Occult Digest*) that "Rosicrucianism does not engage itself in the study of mediumship or psychical research, and is quite opposed to them as detrimental to the human intellect and the development of true spiritual perception." This is a very proper claim to make, and is of course the identical claim that is made by AMORC, so far as spiritual mediumship is concerned. The peculiar point about this claim, however, on the part of this other American organization, is that it is inconsistent and in one regard untrue, for the S. R. I. A. has a book upon the market for sale entitled, "A Brief Course In Mediumship" written by the head of the organization and bearing the imprint and approval of the S. R. I. A. of this country. This book was reviewed sometime ago in the *Mystic Triangle*, and the fact was pointed out that some of the processes recommended for the development of spiritualistic mediumship are highly dangerous, and admitted in the book to be dangerous. And so we find that instead of the S. R. I. A. being "quite opposed" to such things because they are "detrimental to human intellect", the organization has helped to fill its coffers by the sale of a book which teaches these things, just as it has helped its coffers to be filled by the sale of other books which contain matter inconsistent with the Rosicrucian teachings of AMORC and otherwise objectionable from an ethical point of view.

Further on, the S. R. I. A. statement in the *Occult Digest* says that neither the Rosicrucian organization or Freemasonry seek members, with emphasis put upon the word *seek*. This statement is made in connection with a veiled criticism of the methods used by AMORC in its propaganda in this country and in other countries. Yet here again the S. R. I. A. is insincere, for it has carried an advertisement about itself and offered free literature to inquirers in one of the New York Sunday newspapers for several years, and it has scattered throughout the Masonic ranks in this country much propaganda literature; and sends out by mail a book which is typical of the usual club or society literature soliciting members. Everyone knows that every organization that is trying to spread the light or carry on important, nation-wide activities, *seeks members*, for without members it could not succeed. Such organizations, including the Rosicrucian, must have increasing membership to carry on increasing illumination and constructive work in the world.

The article in the *Digest* further states that the mother of all the American Rosicrucian Societies is the *Rosicrucian Society of England*, because "the French organization never having been duly recognized, for French Rosicrucianism is much on the same par with French Masonry, and it has a total lack of authority." It also states that the English Rosicrucian Society "both in its original and reconstructed form therefore is a succession from Continental sources hailing from the Hungarian Body, the parent of modern Rosicrucianism, and the S. R. I U. S. and the S. R. I. A. of America obviously enjoy participation in this lineage." All this after the head of the organization admitted that the S. R. I. A. in America *obviously and otherwise did not have* any participation in the lineage of the English Rosicrucian Society. And they make the bald statement that French Rosicrucianism has never been duly recognized, when every history of Occultism and every authority of an unbiased nature shows that Rosicrucianism and Mysticism generally had their great re-birth in Ancient France after their passage from the Orient to Europe; and France is today the International seat of the true form of Rosicrucian practises as admitted throughout the world. But of course France had naught to do with the sponsoring of the S. R. I. A. any more than English Freemasonry or English Rosicrucianism had to do with the sponsoring of the S. R. I. A. in America. And therefore this American organization can say nothing more than that which is unkind and unfounded about French Rosicrucianism.

The further statement that the French Rosicrucian bodies generally speaking are "unauthorized and irresponsible followings of various individuals," and that there is no supreme council of the Rosicrucian Order for the world, are just as untrue and just as unfair in their insinuations and reflections on the claims of the AMORC throughout the world as the other statements commented upon in the preceding paragraphs.

Fortunately for true Rosicrucianism throughout the world, organized solidly and permanently in every civilized land under the universal name of AMORC, *the mere statement* that the French bodies *are unauthorized* and the Supreme Council of the world *does not exist*, does not make it so.

It has been shown by eminent authorities that no Rosicrucian organization in America has any "intimate connection" with Freemasonry, or any affiliation with any recognized Masonic body in this country, despite all cleverly phrased insinuations and intimations: and by the head of the S. R. I. A. of America it was *admitted* that his organization is *not* a part of the English Rosicrucian Society, as intimated and insinuated. So we leave our members and readers to judge wherein and how this Rosicrucian *Society* may be connected with the Rosicrucian *Order* through-out the world.

Reincarnation Misunderstood

By The Editor

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Some of our members have sent to us a copy of a religious publication in which there appears an editorial on the subject of reincarnation. It is so unusual to see this subject discussed in religious magazines, and it is unusual indeed to read such comments as these in regard to an ancient dogma. For these two reasons we are publishing the article herewith:

REINCARNATION

Belief in, or at least a tentative acceptance of the theory of reincarnation appears to be spreading somewhat widely; although why this should be preferred to the Christian teaching is no little of a puzzle. Neither, of course, is susceptible of proof by scientific methods: the choice of one or the other— or the denial of both—resting on what seems to be the most illuminating and soul-satisfying view of human destiny. Possibly the association of the Christian teaching with the idea of "the resurrection of the body"—an idea as materialistic as it is absurd and unscriptural—has had something to do with the situation.

If one sees in life the evidences of origination in a good God, that view of life's ultimate goal must be chosen which seems to involve the highest values, so long as it does not conflict with what we know positively and directly. Two main factors probably attract men to reincarnation: its apparent harmony with the view of the continuity of things in general, and the seeming justice of the system of rewards and punishments which it involves. And yet, neither of these arguments in its favor will bear really close examination.

That matter is indestructible may be true; but, as we saw lately, evolution itself proves that something new is always coming into existence. The physical universe is not a mechanism; it grows, and continually puts forth fresh aspects of being. Moreover, instead of tending toward simplification, it seems steadily to grow more highly specialized and complex. But if, as the orientalists and mystics generally are strong in asserting, spirit is the ultimate reality from which the material world comes, it would seem to follow that there must be a growth and expansion in the realm of spirit to account for what takes place in the visible universe. Does not this seem rather to imply the continuous creation of new spirits—even if they are new only as manifestations of the One and Changeless—than mere fluctuating cycles of really undifferentiated spirit-substance?

In other words, even though God creates human personalities out of Himself, are they not real and eternal if only because it was He who made them? Why should He make them at all if they are but to be re-absorbed into His being, as reincarnation teaches, after they have run the gamut of mundane experiences? From this standpoint the whole doctrine of reincarnation, like most eastern philosophies, is seen to be negative and pessimistic: it regards man's separate existence as a passing phase of imperfection, illusory if not actually evil. We say again, if it is a bad thing for man to be man, why make man? How much saner and more satisfying is the teaching of Swedenborg that man's individual existence is only intensified by union with his Creator!

Again, the idea of *Karma* (retribution) appears to involve a cosmic justice as well as explaining the inequalities of man's existence. But, as we have said in previous discussions, the reward of goodness and the punishment of badness are in man, and not outside him; and this because happiness does not arise from our circumstances, but from what we inmostly are. Furthermore, the concept of *Karma* strikes at the root of that Christian doctrine which is the main motive power of human progress: the doctrine of social responsibility. If the hardships that our neighbor has to suffer are a retribution for the sins that he committed in a previous existence, we shall naturally be inclined to stand off and let him endure them—as the oriental generally does. But if we and society are to blame for the mass of human evil, then we cannot decently avoid the obligation to do what we can to cure it.

Could one find more striking evidence of the extent to which Christian teaching has degenerated than the fact that systems of thought which that teaching made obsolete nineteen centuries ago are once more able to attract the interest and attention of its nominal adherents?

We wish to make a few comments in regard

to the statements made in the above article. One will note that at the very beginning of the first paragraph the statement is made that the theory of reincarnation appears to be spreading somewhat widely, and this seems to puzzle the writer of the paragraph. It is very evident that the writer thinks reincarnation as a dogma is simply being revealed or that some ancient belief is slowly coming to life again. He evidently is not aware of the fact that the dogma of reincarnation has been a continuous and well founded principle with many races for centuries, and that the principles of reincarnation are found in the religious obligations of almost three-fourths of the population of the world today. It is true that in America reincarnation is becoming more popular, not through being re-born, or re-created, but through being better understood by more persons.

The more important point of the writer's criticism of reincarnation, however, is in the fifth paragraph of his article, wherein he makes it appear that the doctrines of reincarnation are negative and pessimistic. He assumes that those who accept the principles of reincarnation as a fact regard man's existence as a passing phase of imperfection, illusory, if not actually evil. We would like to know where that writer has gotten his ideas in regard to reincarnation, and what sort of books he has been reading. It is quite evident that he has not read any of the Rosicrucian teachings. We would like to know wherein the real doctrine of reincarnation assumes or even intimates that man's existence is essentially imperfect and an expression of evil. Rosicrucianism teaches, and the doctrine of reincarnation gives emphasis to the fact that man is essentially good, and that his life on this earth in each period of incarnation is a phase of perfection rather than imperfection. Reincarnation teaches essential progressiveness of man's goodness. It gives emphasis to the fact that essentially man is Divine, and that the evil he does or the sins he has in his life, are but the result of ignorance, misunderstanding and wilful disobedience, not visited upon him by his Creator, not inherited through his lineage with the first man, and not because of his descendency from the man who first fell into evil. Reincarnation distinctly teaches that each one of us may attain complete perfection by the elimination, not of any inherited or essential wickedness, but the elimination of incidental and self-created evil of a purely transitory nature. And as for the other point, every Mystic and every student of Mysticism will assure the writer of that article that the doctrine of reincarnation holds forth a greater degree of optimism in regard to the present and the future than any other religious doctrine independently considered. The heretofore opposite to the doctrine of reincarnation was the doctrine of pre-destination, whereby man was led to believe that he was created and born inheriting all the sins and evil of all men since Adam, and that the stigma of damnation was placed upon him by God before his body was even conceived, and that through no fault of his own each man was pre-destined to become a victim of the fires of Hell or, perchance, an angel in the Heavens. The very greatness of the pessimism of that doctrine robbed it of any possible degree of Divine origin or sanction, and it has naturally passed into oblivion among all civilized people and practically all of the churches of today.

On the other hand, there comes into the lives of all men a real optimistic viewpoint of life or of the individual career, through the knowledge that each one of us is essentially good, and in the process of becoming perfect, and that the evil we experience, the pains and sorrows we suffer, and the sins we must compensate for, are those we have brought upon ourselves, and are not ours now through the faults of others; and that just as we have brought these things into our lives, we can individually compensate for them here and now and remove them from our lives.

The writer of the foregoing article on reincarnation also takes an opportunity to express his opinion in regard to *Karma*, which you will notice he believes is but another term for *retribution*. Surely that is viewing it from the negative and pessimistic viewpoint without warrant. Does he believe that Karma or the law of compensation does nothing else but punish? Does he not overlook the fact that the law of compensation also brings into the lives of everyone rewards, blessings, joys and beneficent gifts? His logic is certainly the most peculiar logic for a religious character that we have ever read. How can he claim it to be Christian when he expresses such a thought as this:

"If the hardships that our neighbor has to suffer are a retribution for the sins that he committed in a previous existence, we shall naturally be inclined to stand off and let him endure them."

Is that what Jesus did? Is that why He died on the cross? Did Jesus not say something about the fact that although the sins of one may be visited unto the third and fourth generation, still the principle of Christ was available and ready to wash these sins away? And did not Jesus proceed to interest himself in the hardships of his *neighbors*, knowing that they were the results of previous sins? If this idea of letting your neighbor suffer by himself for his errors is a religious doctrine, we may all be thankful that as Rosicrucians we are taught that while we cannot actually assume the *Karma* of another, either good or bad, we can often help to mitigate it when it is bad, and most certainly assist in helping our neighbors,—our Brothers and Sisters throughout the world—endure it by making plain to them the cause of their suffering and pointing out the Path that leads to the elimination of such suffering from the present and future existence.

In closing let us agree with his last paragraph in regard to the statement that Mystical teachings such as reincarnation, which he thinks were obsolete nineteen centuries ago, are becoming more popular today because of the degeneracy of certain Christian teachings. Surely some of the ideas expressed in this man's article would lead many out of his form of Christianity into our form of ancient Mysticism.

Yone Noguchi, Poet and Mystic

By RAYMUND ANDREA, F. R. C.,
Grand Master of AMORC, Great Britain

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IT HAS occured to me that the reference to Yone Noguchi in my last article on the Third Grade has probably awakened the interest of many who are unacquainted with anything from the pen of this adventurous and lovable character. I propose therefore to give a few glimpses of his life.

Between the years 1900 and 1914 Yone wrote several articles which appeared in various English journals; and in 1914 these articles were published by him in a volume under the title "The story of Yone Noguchi." They possess all the curious charm of a poet's narrative of his rude encounter with the rough and tumble of life in our hustling Western world, how it enabled him to find himself and his true mission, and how, disciple of Buddha at heart as he was, after running the full circle of experience he found emancipation of soul in the silent temple of his dreams.

In the opening article we learn how young Yone learned the English language. In his 10th year he was destined to begin this terrible task, and humor and pathos are happily blended when he relates how he slept every night with his first spelling book by his pillow, hoping to repeat the lesson whenever he awoke at midnight, and how he still recalls the smell of the first foreign book which troubled his nostrils and charmed, mystified and frightened his childish mind. He was very ambitious to master his English, and when sent on an errand carried his reader in his sleeve and chalked his lesson on all the wooden fences as he went: but on confessing to his father the reason of his long absence he was sent out with a wet rag to rub off what he had written. The trials and pains of Yone's English novitiate are too many to record. I hasten on to the year 1893 when, in his 18th year, he left Tokyo for California on the Pacific liner Belgic. It was a bitter experience when his big brother came to Yokohama to bid him farewell and left him standing on deck, alone and friendless, and with less than a hundred dollars in his pocket. "I immediately grew conscious of the fact that I had to face unknown America, a land of angels or devils, the darkness." We hope Yone found that his lot was cast among neither, but among average humans with the angelic and other quality in reasonable proportions. However, he had a very bad time on board, lost his appetite and was obliged to fasten himself to an iron pole to preserve his equilibrium, all of which resulted in making him a thorough sea-hater for life.

I cannot forbear a word on Yone's original conduct at the Cosmopolitan Hotel, to which he was taken on arrival in San Francisco. The fruits he had purchased he placed in a white bowl under the washing table—only to be reminded that the bowl was for another purpose. At the dinner table he fared even worse: salt was taken for sugar and cheese declared unfit for consumption: which hand was to manipulate the knife was a problem: a table spoon was used for sipping his unsweetened coffee—for he could not understand the lumps were sugar! Stepping out into the crowded streets, all the poet in Yone came to his eyes. The lovely complexions and quick steps of the American women were a revelation of freedom and beauty: they were all young, beautiful and divine, stripped of all the forms of convention known in his native land. Months passed before he could venture to discriminate and criticise these "perfectly raised Californian poppies."

Yone's one letter of introduction brought him into contact with a political League, the activities of which first acquainted him with the excitements and consequences of political discussions. The League published a daily paper, the San Francisco News, and Yone was engaged as a carrier. Five or six carriers endeavored to eke out a living from the circulation of two hundred copies of this paper. Fortunately, they were able to lodge together without regular payment of rent. Yone and his friends used to get up in turns and build a fire to prepare their big pancakes—with water: a cup of coffee was all he had for breakfast. There was no bed in the house: they slept on a large table with newspapers as a mattress. "O, such a life," cried Yone: but there was a great compensation in the circumstances: he had much time for reading and was becoming proud of his advancing taste in literature, especially poetry.

In a little while Yone began to entertain serious misgivings about his general appearance. His heelless shoes and dirty coat scarcely became a growing scholar. He decided to work at the Menlo Park Hotel as a dish washer until he could put himself into respectable shape. From four in the morning until ten at night he worked—but not for long. Japan had declared war with China, and the exciting battle news made him drop the dishes and hurry back to the San Francisco News. His old friends were still penniless, so he bought shoes and shirts for them, acted the philanthropist on his thirty dollars savings, and after a short round of extravagances found himself once again with little to boast of. But Yone had read to some

purpose. The News needed someone to translate from the English papers, and Yone became the indispensable man.

Now the spirit of poetry was watching over Yone and had secretly claimed him for her own. He had heard of Joaquin Miller, a poet regarded with reverence by the Japanese as a sennin, or "hermit who lived on dews." This man ignored modern civilization and had but one joy in life, to raise roses and carnations. Miller lived away up the hills behind Oakland at the "Heights," and Yone went up to see him. It was a case of love at first sight. Miller desired Yone to stay with him, and he did. No teaching was promised beyond that of understanding the full value of silence. So that night, when he retired to sleep at a neighboring house, Yone decided that he would become a poet.

It was not long before Yone's name began to ring in American ears; but alas, he had committed an unpardonable sin in the eyes of the never-sleeping critics. His first poems in a Californian magazine, the Lark, elicited much praise from its editor; but one of his early poems was bitterly attacked and declared to be a plagiarism from Poe. Yone was a devout reader of Poe; it was the only book, in addition to the work of a native poet and a book on Zen Buddhism, that he had brought to the "Heights." He therefore published his defence as follows: "Let critics say what they please! Poetry is sacred to me. It is not *art* for me, but feeling. My poems are simply my own journal of feeling, the footmark of my experience. I can stand anything but deceiving myself. I am not sorry a bit, if there be an exact correspondence in shape. I am thankful to God for giving me the moment when I felt the same thing with Poe. I cannot understand why you could not feel the same thing with Poe if you want to. It is not poetry at all, if you must express yourself in some other fashion when you think of one thing." That was a good start; and when later he was again attacked by the same critic for his poems "On the Heights," the appreciative editor of another journal very promptly came to the rescue. His defense of Yone is worth quoting: "The occurrence of the word 'window' in the first line of Noguchi's and the seventh line of the quoted section from Poe is, of course, a damaging affair for both, and when it is reinforced by the damning fact that 'beauty' is mentioned in the third verse of Noguchi and the fifth verse of the quotation from Poe, the candid reader must admit that the two writers spell according to the same dictionary. It is to be feared, however, that Poe's claim to originality are not on a much better foundation than those of Noguchi. Noah Webster had already published all the words of 'The Sleeper' before Poe, and Dr. Johnson before Webster, and still others before Dr. Johnson."

After a brilliant course of two years the "Lark" died and Yone was left alone at Miller's "Heights"—"Standing like a ghost in the smiling mysteries of the moon garden." But a poet is a restless creature and the passion for wandering blazed up again in him. The trees, mountains, waters and skies called to him from the far distance. He resolved on a "poetic tramp life." With a book of poems instead of a holy staff he started off for the Yosemite Valley. Once he slept in a barn and at midnight felt a queer warmth and heard a prophetic nibbling sound near him. He was too tired to investigate, but in the morning found he had been sleeping between the four legs of a horse. The Valley reached, his imagination peopled it with wonderful spirits and weird voices, which were soon translated into many a haunting line.

After many ramblings and more dish washing Yone made for Chicago. His racy description of life in Chicago is delightful reading, although not too complimentary to Chicagoans. But every American must love him for this: "One thing, however, that strikes me most forcibly in walking on the streets of Chicago is the total absence of stupid-looking faces—there is not even one sleepy mortal, I tell you. How foolishly the Japanese look in brown skin and dreamy eyes! Brown itself is the colour of melancholy and stupidity; but it shows some sweetness and pleads guilty to contentment. Brown is like night. The white-skinned Americans are like the day; they are the people of hard working, as the daytime is the time of work. The Orientals are the people of rest and dreams."

His first London experience was also a great shock to our poet. He arrived in the month of December and found himself standing on Westminster Bridge "Perfectly sieged by the greyness of fog." This was an unfortunate moment for Yone's muse, since he recalled just then that his friend Miller had often told him to "avoid the word of fog in poetry": the old poet's beloved word was "mist"! However, by nearly midnight he reached his lodgings in Brixton Road, which he shared with his friend, Yoshio Markino, a Japanese artist. He had many encounters with "impossible fogs," but there was one place of popular resort to which he often found his way—the National Gallery; and there, in the Turner's Rooms, he would often indulge in a critical soliloquy standing before the work of the master artists.

A second visit was made to London by Yone and an interval of ten years intervened between the two pilgrimages. His comments upon English life and manners are as various, searching and humourous as those on America. But I hasten on to the concluding chapter in his story, "A Japanese Temple of Silence," for it is here that we shall feel most strongly a sense of mystical kinship. The wandering poet has returned home with a mind richly stored with experiences of the Western world, its wonderful wealth of natural scenery, its multifarious and strenuous life, its peoples strange in custom but very human and lovable when truly known; yet withal, not quite the world for a childlike Japanese dreamer who loved the silence and the quiet stars and felt the Cosmic stirring in his heart. He is writing in a temple: "the room is softened into a mellow silence, through which the lonely aspirant can enter into the real heart of Buddhism."

"Oh, magic of meditation, witchery of
silence.—
Language for which secret has no power!
Oh, vastness of the soul of night and death,
Where time and pains cease to exist!"

He also wrote this: "The silence is whole and perfect, and makes your wizard life powerless: your true friendship with the ghosts and the beautiful will soon be established. You have to abandon yourself to the beautiful only to create the absolute beauty and grandeur that makes this our human world look trifling, hardly worth troubling about: it is the magical house of Faith where the real echo of the oldest song still vibrates with the newest wonder and even a simple little thought, once under the touch of imagination, grows more splendrous than art, more beautiful than life." That is better than America or England!

Through the open doors of his room in the Tortoise Temple he could see facing him a great forest of Japanese cedars, by whose shadows the Zen monks young and old could be seen now and then as spirits moving on the road of mystery. In this Temple his third spiritual awakening began. His first awakening was in San Francisco when, in the company of Joaquin Miller, he wrote his "Seen and Unseen: Monologue of a Homeless Snail," the first creation of "his retreat into dream and poetry, the world of silence where is no breath or speech, but the aloneness that is the soul of Nature." His second awakening was in London, when he found that poetry and art were the great force of life and wrote "From the Eastern Sea." From his third awakening in the Temple came forth a third book of poems, "The Pilgrimage."

Yone's description of his first night in the Temple is very interesting. For a long time he had wished to attend a special ceremony called the "Great Meeting with Spirit." He was conducted by a young priest into the Assembly Chamber. "It seemed to me that I was already led into a magic atmosphere, in whose world-old incense—what a song of exclamation!—I lost all sense of time and place. Here the silence-wrapped monks seemed to my eyes as if they had returned long since to those grey elements of nature which stand above Life and Death. And it is the very problem of Life and Death you have to solve with the Zen philosophy, if you like to call it philosophy."—"I was gracefully entering into dream, which is a path of retreat into the world of silence, when a priest brought into the chamber the lighted candles, announcing that the ceremony would soon begin. Straight before me was a candle whose yellow flame rose in the shape of bands folded in prayer to the Buddhist image, which I could observe behind the lattice door of the holy dais of the chamber. What a face of profundity, which is but mystery! And that mystery will become at once the soul of simplicity, which is nature. I was told that the Buddha was nobody but the right mind, to whom the perfect assimilation with great nature is emancipation, and that you and I can be Buddha right on the spot. It is the dignity of this Zen Buddhism to arise from devotion, pity, love, and the like: it is not a religion born in your understanding, perhaps, but the highest state of mind before yourself was born, breaking the peace of the world. You have to leave your human knowledge before you may enter here. And so did I, to the best of my ability."

After the ceremony the priests rose and retired to their Meditation House, whilst Yone was taken to the guest room next to the Assembly Chamber. But he passed the night in meditation, not sleep. "In truth, ZaZen, or sitting in abstraction, is the way to concentrate and intensify your mind so that it will never be alarmed, even amid the crash of thunder or at the sight of mountain falling before your eyes."

He thus describes the Buddhist meditation. —"You have to bend your right leg and set it in the crotch of your left, which, too, must be put on your right. Then the back of your right hand must be placed on the left leg, and the back of your left hand within your right palm : and both of your thumbs must be raised to form a circle. You must not look up nor down: your ears and shoulders must be straight in line, and also your nose and navel. Open your eyes as usual, and breathe in and out slowly. Above all, you must find the place of imaginary existence of your soul right in your left palm. Then will your mind grow into silence, as Buddha on the lotus flower—how pure the silence of that flower—floating on the peaceful bosom of the universe, pure from all the sense of life and death, you and nature being perfectly at one. Silence is the power of nature: it is the true state in which to perfect one's existence. It is non-action—which does not mean inactivity; it is the full urge of active actionlessness. It is the very completion of one's health and spirit."

It was here, in the Tortoise Temple, that Yone wrote on the picture of the monk:

"He is a pseudonym of the universal consciousness,
A person lonesome from concentration.
He is possessed of Nature's instinct,
And burns white as a flame:
For him mortality and accident of life
No longer exist,
But only the silence and the soul of prayer."

And here, in its deep silence, we must take our leave of him.

Raymund Andrea.

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"I Fear No Death!"

By THE IMPERATOR

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OUR MEMBERS must be quite aware of the fact that the teachings of Rosicrucianism, as presented through AMORC, do not tend to tear down the faith of anyone in the great fundamental truths of all religions. And, most certainly we do not wish to criticise any of the doctrines of any church or religious cult. However, at times we can hardly refrain from making some comments, and this is one of those occasions.

We are impressed daily in our correspondence departments, and through personal interviews with those who are ill or aged, with the fact that millions of persons who are religiously inclined and often strict followers of some of the Christian movements, have a most horrifying and deeply seated *fear of physical death.*

We learn from those who are ill, and especially those who believe they have some permanent, chronic condition, that they are afraid *death may come upon them at any time.* We notice that they do not complain greatly of any particular suffering or pain, or really of any serious inconvenience through the physical condition they have; what concerns them mostly, and to the very depths of their soul, is the possibility of *death.* With the aged it is the same way. They are well, most of them, able to get about and enjoy much of life, but they are beginning to lose their former vitality and they realize that the old, worn-out physical body is nearing a time when it will be shuffled off, and they, too, fear the coming of *death.*

We want to always be sympathetic with these persons. As another human being and a member of the great Brotherhood of Man, we cannot be otherwise than sympathetic, and as a Rosicrucian we must be sympathetic. It is a difficult thing, however, to sympathize with such a viewpoint. In fact it is almost impossible to do so.

We ask questions and try to learn just why so-called death is dreaded. The answers are always much alike: first, so little is known of the future that they hesitate to be plunged into it as a child dislikes and *fears* being suddenly plunged into a strange, unknown, dark chamber *with all means of escape cut off;* secondly, they fear some sort of punishment and suffering which they are sure awaits them because they have not lived a pure, sinless, perfect life; thirdly, and lastly always, they fear the ending of the work they wished to do or hoped to accomplish or should have accomplished in order to take care of those dependent upon them.

Now you will note that of these three explanations—based upon statistics kept of answers given—the first two are based upon beliefs or conclusions fostered or created by religious doctrines. And, that is the very thing we wish to criticise.

We are forced to recognize the fact that *modern Christianity* systematically and consistently fosters the *fear of death.* That seems very strange and the words of that indictment look peculiar when I have sent them down in type, but we cannot deny the truthfulness of the thought. I have purposely said that *modern Christianity* is responsible, for I know, and possibly you know, that early or ancient Christianity did not create such fears about the change now called *death,* and most certainly Jesus the Christ did not preach such fears or create them by anything He said.

I have had the opportunity to discuss this subject a number of times with clergymen of various denominations, and when I have asked the question, "Why not teach that there is nothing to fear *at,* or *through* or *after* death?" they have generally replied: "If you take away the fear of death or the after life, you would have none but a few coming to church and striving to be better."

Are we to assume, then, that it is the fear of death or an after-life punishment, that helps to fill the churches, keeps the many following the preachments of the clergymen, and gives orthodoxy its hold on the populace? If that is so, it is a veritable condemnation of the church system itself.

Let us see, therefore, how true that may be. Let us take the first reason given in explanation of the fear of death. It is that it is a sudden plunging into an unknown state. Some of you may smile at this explanation, but it is truly the most serious, most depressing thought in the minds of millions. Only the other day I heard of an eminent surgeon who now finds, in the prime of his life that he has what he believes to be a faulty heart, and he has been told by eminent specialists that he may "drop dead" any moment, especially while under the strain of a tedious operation upon someone. He has abandoned his surgical work, therefore, in fairness to clients, and goes about deeply worried, depressed and unable to eat or sleep. He says: "My thoughts cannot help turning to God, to the future, to death itself. I have never given all the time I should have given to church work, but now I realize also that what I did hear in church and Sunday School for years comes back to me and adds to my fear of death. Where will I go after death? What will it be like? What is to be the future? What is to be my fate? Oblivion for aeons of time until the judgment day, then what?"

Is this a cheerful picture that modern Christianity has painted for this man? Has modern Christianity any other picture to offer, even to those who accept Christ as their Redeemer? Salvation offers no other interval between

death and the time of Judgement. The same long, endless period of oblivion *in the grave* is held out to saint and sinner alike, and it is this abandonment, this annihilation, this *incomprehensible suspension* that millions *fear and dread.*

What does modern Christianity offer to us as an explanation of what lies just across the line of earthly existence? Anything definite, or cheerful, or compensating for what we leave behind? Nothing except some veiled intimations of dire consequences, something so terrible, lifeless, silent, mysterious, terrible, that it is to be feared as a punishment.

Then look at the second explanation for the human fear of death: the fires of purgatory and hell that await those who are finally judged and found wanting. A hopeless situation for the average human, indeed. For who among us has been so perfect that a Divine Mind could find no act or thought in our lives for which we should be punished? And, there is no escape from this final judgment, no opportunity to compensate, adjust or undo the least error! True, redemption is offered to us vicariously and otherwise, and our Sins may be wiped away when we accept Christ as our Lord. But, what about our lives after that day of cleansing? What about the final days, weeks and months between the time we passed through the cleansing process of the Church and passed into the future? Were those days—or years—so free from any sin that the cleansing we experienced remained and we kept unsullied ever after? That would mean that a true Christian follower entered into the great unknown absolutely sinless and perfect. Has there ever been such a one since the days of Jesus?

The Roman church attempts to release the soul of man into the coming kingdom free from sin by its last rites just before *death*, but this method hardly finds any support among those who understand that all of God's laws and methods are merciful and just; for what of the soldier who passed to the beyond on the battle field giving his all to a good cause and yet not able to have such *last rites.* Even though he was a true *modern* Christian in every sense and once was saved and redeemed by the Grace of Jesus, is he to be judged and found wanting on Judgment day *because he was not able to have the last rites* administered by man? Would there be justice in that? And, says the mystic and the Rosicrucian, is there justice in the doctrine that man may sin wilfully, continuously and without the least attempt to compensate or make adequate adjustment, and then at the last moment receive a cleansing that wipes away all his sins and leaves him pure and ready for a Divine Blessing, while others must struggle to undo, strive to compensate, and suffer just punishments here now, in order to be worthy of any rewards in the future.

How far is modern Christianity an exemplar of the ancient or true Christianity? I am not merely asking a question but trying to arouse your own thoughts along this line. Did Jesus institute any or a few of the doctrines and systems which the Christian churches of today apply in their forms of worship and religious instruction? Few, if any! We remember that we must become like little children, to be worthy, and we recall that we were told that the Kingdom of Heaven was within, and that man must purge himself or suffer for his sins, but we cannot remember in any part of the early Christian teachings that all sins and errors could be nullified without suffering or compensation, and that any living being on earth had any power to nullify our sins or cleanse us. And we also recall that Jesus and the early Christians said something about having lived before, on earth, intimating that one life on earth was *not* all. But, where have these ideas disappeared? You would find such thoughts classifying you as a *heretic* in the Christian church of today.

What a different picture mysticism has to offer man. So-called death but the simple casting off of an old body preparatory to taking on a new one. No passage into an unknown and fearful oblivion, but a transfer to a temporary state of ideal consciousness pending the purification process that will make us ready for an immediate return to earth again in a new and more useful body. No endless time of blank and useless existence, no sudden plunge into a suspension of all activities until a day comes when, without opportunity to rectify, correct and undo our mistakes, we must be judged and rewarded or punished accordingly. No, none of this. Instead, we will have ample time, through incarnations eternally, to return to earth and make compensation, adjust and correct our lives and slowly, surely, attain perfection. Then we will have attained to Godship with God, and will be in His image and consciousness without having to wait an endless time for some universal Judgment day.

Fear of Death! The very thought is abhorrent to a true mystic. It is the ever welcome initiation, the ever glorious *opportunity*, the greatest of all experiences, for which the Rosicrucian, for example, hopes to be more or less ready in his daily affairs, but expects with a joyous heart rather than a sad one.

What a change would take place in our Churches today if the clergymen were to unite in preaching the coming of *another day*, instead of preaching about the coming of the *last day!* What joy and happiness, ambition and determination to do right would come into the hearts of his church members, if he preached that all sins and errors will be punished here on earth and that the quickest way to cleanse the body of its sins and purify the soul's relation with the outerself is to go out at once and undo the wrongs, rectify the errors, restore the happiness that has been denied, give back the things that have been falsely taken, make good the frauds and in this way be ready to meet God, not in the great distant future, but today or tomorrow, here and now, not in any particular church or building or place, but anywhere, even out in the valleys and on the "mountain tops." If the hearers would believe this preachment with as much enthusiasm and faith as they accept the present doctrines with *fear*, what a world would be ours,—truly the Kingdom of God on earth.

And so I say again, with significance, indeed, that, personally, *I fear no death!* How close it may be at this very hour, I do not know.

nor care to know. I want no particular warning, no advance information so that I may get ready, for I am even now doing my utmost to so live minute by minute that I am *always ready*, always prepared, to cast off this old body, bathe my nude soul in the refreshing waters of Cosmic life, and then re-dress myself in a new attire, a new form, and step upon the stage of life again and start over. I am happy in the thought that if I have overlooked any compensation I should have made, any adjustment I owe to any living person or creature, I shall have another, and another, and still another opportunity to do what must be done. I have suffered intensely at times, with sadness and sorrows that have torn at my heart and almost wracked my soul, but I know that it compensated for sins and sorrows that I caused, and that is done. I do not fear more of that in some unknown, unknowable state lasting a day or a million of eternal cycles. So, again I say, with a host of happy, peaceful, successful, God-*loving*, Brothers and Sisters, *I fear no death!*

Some More Good News for Our Members

By The Editor

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HERE is where our members who have children, or who are interested in children, will be made happy, I am sure.

All our members will rejoice in this announcement, as I judge from the correspondence coming to our offices during the past several years. So, let us make you acquainted with the details and at once arouse your enthusiasm and cooperation.

You know how many of you in the various Lodges and in our correspondence grades have written and asked when we were going to complete our plans for the carrying on of some form of proper teachings for children, especially those between the ages of four or five and thirteen. We have stated over and over that when we could start this work in the proper way, with every element and every feature perfectly organized and ready, we would make announcement.

Now we are ready—and what a great plan has been evolved! I had no idea, personally, how many were at work on the plan or who was really assisting the Imperator and the Secretary in their study of the best ways and means. But now it appears that a large number have been at work and statistics, facts, information, ideas and attractive features have been gathered together from every possible source and authority—and the new work is about to be launched with unstinted enthusiasm.

It was decided sometime ago that the original plan of a Junior Order of the Rosey Cross would have to be modified. Our first announcement several years ago about this proposed Junior Order brought in comments and suggestions from all our branches, then from the various Masters and high degree members, and finally from eminent authorities. The result was that a committee was appointed and a report rendered by them as to what should be done. In the meantime we said nothing more about the plan because our members become enthusiastic about such matters and we did not want to disappoint them.

One of the recommendations considered by the Imperator was that his original plan might keep a great many strangers—parents who were not in AMORC—from getting the benefit of the teachings for their children. The original plan was to have special lesson-stories prepared for young people, and these children were to meet once a week in one of our Temples and there, under the guidance of some of our Officers receive the instruction. Such meetings were to constitute a "Junior Order of the Rosey Cross." None of our regular lectures or teachings were to be given but story-lessons containing general metaphysical and cultural principles easily understood by children and easily applied by them.

But, it was finally decided that many parents not in the AMORC would hesitate to let their children come to such meetings until they knew more about the AMORC ideas and teachings; and what was to be done about the children of members and strangers alike who lived in hundreds of cities on this continent where we had no lodges?

Naturally, the plan was to reach as many children as possible. We did not want to limit the teachings only to children of parents who were in the AMORC; and we saw at once also, from the investigations made, that hundreds of parents who were strangers to us wanted to know more about our teachings before they permitted their children to have them. That is perfectly proper.

The most important fact discovered by the investigations, however, was that the parents of children were also deeply interested in some form of instruction and guidance that would enable them to train, educate and develop their children along the highest ethical and cultural lines. In other words, the parents themselves wanted some form of instruction in addition to the instructive lessons for the children.

That was a big discovery. Further investigation showed that there was no such instruction being given in this country except in the few

scattered "finishing schools" or special schools for parents where small classes occasionally met. It was found that cultural training of children was quite the usual thing in England, France and some other foreign countries, where the so-called nobility and royalty engaged special tutors and instructors to give the young children real instruction in cultural development. In those countries the tutors or instructors charged high fees, lived in the homes with the children, and in other ways made it impossible for the parents in humble walks of life to secure such benefits for their children. This was in order to keep such instruction and training *very exclusive.*

American parents have long felt the need of such high training for their children, and the fact that it should start when children are about five years of age—just when they must start in at public school or the kindergarten, made it difficult indeed to secure just what was desired.

Unless children receive such cultural training between five and ten years of age, the habits formed, *the beliefs* established, and the ideas instilled, are difficult to eradicate, and all of us who have labored in our adulthood to undo our former wrong thinking and living, know what a task it is to do it after the high-school and college periods.

Children between five and twelve are very psychic, very sensitive, very impressionable and easily guided into cultured thinking and living. But the guidance, instruction and preparation must be systematically done. There is no better person in the world to do it than the mother, the father, grandparents or loving guardians in the home. It is in the home and through the home that young children must receive the first lessons in proper living, proper thinking and proper development.

But the parents themselves are not always prepared to give the proper instruction as well as to demonstrate the proper ideas. All sorts of books have been written—and sold by the thousands of copies—on the right training of children and the right care of them, in the home and out of it. That is not the sort of cultural development that is most needed, however. Most of that sort of training is along material lines and usually ignores and condemns the spiritual, psychic, cultural side of the child. He is taught to *fear* bad habits, instead of learning how to master them; he is taught to fear pain and suffering, disease and "death," instead of knowing what they really are and how to avoid them; and he is also taught to fear the "wrath of God" and the temptations of the "Devil," as well as the courts of man-made law and man-made codes, instead of being taught to love all things, know the truth of all things and to do right because it is right to do so.

I am sure that every one of our members will realize what gross errors were taught to them in their childhood regarding God, Heaven, Hell, goodness and badness, punishment and reward, justice and mercy, truthfulness and its value, and hundreds of other very fundamental matters with which each of us must deal throughout our lives. Certainly you do not want your child raised that way; surely you wish to give your offspring a more beautiful—and useful—heritage than that.

So, the result of all the investigations, plans and labor was the foundation of THE CHILD CULTURE INSTITUTE OF AMERICA. An excellent staff of officers, instructors and advisors have been gathered together, literature printed, courses of instruction prepared, advertisements and announcements made, and a plan of propaganda started to cover the whole continent.

The Institute is to be entirely separate from AMORC, and the name of AMORC will not appear in any of its literature. The Institute will continue its Research Bureau, gathering facts about children,—child crime, child delinquency, child abnormality, child education and child culture, as well as about children's diseases and their cause. The Institute will also continue to make its investigations into the various city, state and national obstacles to the proper advancement of child training, and will take up the cudgels against child-labor, child persecution and punishments. On the advisory staff are eminent musicians, artists, singers and professional people. Physicians of various schools, educators and psychologists will assist in the preparation of lectures, lessons and discourses. Pamphlets and instructive matter for parents will be disseminated everywhere, and the cooperation of public and private schools, physicians and juvenile courts will be solicited.

On the other hand, the Imperator looks to the cooperation of the Rosicrucians to help him carry out the real BIG work of the Institute, the improvement of child education and child culture in this great continent of North America.

The Institute will have two elaborate courses of instruction. Each will consist of weekly lessons. One course will be for parents or guardians of children between the ages of four and twelve. It will instruct the parent or guardian in all the best methods of child development, and will also have story-lessons to be read to the child each week for the purpose of educating and developing the child along the best cultural lines. And there are many other features connected with the course which are simply surprising and fascinating. The other course will be for expectant mothers, and include interesting lessons in the art and science of prenatalism.

Both courses prepare the mother and child for the time when the children will be ready for the Junior Order, and the time is not far distant when thousands of children are going to be ready for all the work and benefits that the Junior Order of our AMORC can give them.

If you have a child under your care, you should write at once to the Institute for the literature describing what the Institute offers to parents of children between the ages of four and twelve. Just address your letter to: Secretary, Child Culture Institute, College Heights, San Jose, California. Ask for the Child Culture booklet.

Those of our members who have no children under their care will not ask for this book, of course; but if you can aid in the work by

placing some leaflets where other parents of small children will get them, or can mail some to parents, or otherwise spread a knowledge of the work, you will do well to write to the Secretary of the Child Culture Institute and ask for distribution leaflets. Some will be sent to each who asks, postage prepaid.

Do you not think this is a wonderful work? I have seen some of the officers and instructors and stenographers at work on this plan in their offices, and the place just hums with enthusiasm and interest. After almost seven years of planning and preparation, the letting loose of all the stored-up energy and interests makes all of them work like trojans. For there is no greater work in the world today for real Rosicrucians than the giving of a proper start to the rising generation. Will you do your share by your children or the children of others? I know you will.

That Trip to Egypt

Are You Going With the Imperator?

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Some Important Points Answered In Regard to This Trip.

I HAVE been asked to explain some additional points and to answer some of the questions which come in the mail. I have gone over the Imperator's plans carefully and am familiar with them.

In the first place the trip will start sometime during the first half of next January. That is because the plan is to get into Egypt at a certain period of the year when the climate is best, the sun not too hot, and when certain ceremonies or other matters in which the Imperator, and those with him are interested, will occur. The trip will end sometime in March.

In answer to a large number of questions, let it be understood that members of AMORC in good standing, regardless of what grade or place in the Order they are, will be permitted to go and enjoy all the privileges except one or two of the very private ceremonies in which the Imperator alone will take part. But, all the other Temple experiences, the special initiation in one of the Temples, and the Imperator's lectures, will be available to all members in good standing who wish to go on the trip. Friends or relatives of our members, and children, may also go along, under the special rates that the Imperator is securing, but they will not be permitted to take part in anything that pertains strictly to the Order. In this regard let me say that the Imperator's lectures and the various ceremonies that the members will be privileged to have, will be held at such times during the trip as not to interfere with all the sight-seeing, and will not separate members from their friends, relatives or children except at such hours of the night or at other times when such meetings will not be an inconvenience to any who are accompanying our members.

Furthermore, the Imperator is most certainly securing the most alluring terms for this trip imaginable. He has insisted that every inducement, every personal concession offered to him by the several touring companies and steamship lines, must be granted to all in the party, and he has pitted his knowledge of travel against the plans offered to him and at each consultation with the various authorities has secured either some reduction in price or some additional feature for the trip without any increase of cost. A month or so ago the roughly estimated price for the trip, including all hotel expenses, all meals, all sight-seeing trips, all railroad fares abroad and the steamship journey both ways, New York back to New York, was one thousand dollars per person. Two weeks ago he added more stops and European visits to the trip, without increasing the cost. But yesterday he reduced the cost without changing the trip, and today he is adding to the rare treats of the trip again. Just what the trip will turn out to be, in addition to the long visit to Egypt and the Holy Land, we cannot tell. All the travel agencies and steamship companies admit that it is one of the most comprehensive trips ever planned. It is no longer one of the regular tourist trips with a few additional features, but a strictly private independent, specially planned and arranged trip, and that will insure privacy, ample time for every scene and experience, and a number of competent guides, interpreters and escorts in each city and place to be visited.

Some have written in saying that they would like to go but they think that the trip is limited to physicians, scientists and artists. This is not true. Everyone, even the dear old folk of some of our members, may go. But the Imperator has not overlooked many necessary aids. We are all happy to see that some of our members who can play instruments, some who are professional singers, some who are competent stenographers and secretaries, have offered to donate their talents and abilities while on the trip to make it interesting and be helpful at the same time. That is wonderful. The Imperator assures me also that there will be physicians of various schools, nurses, photographers with even moving picture cameras, artists and interpreters in our own party, all of them members of AMORC, and all ready to help make the party safe, happy, entertaining

and properly recorded in photographs and paintings.

Regarding Passports. Every American citizen— man or woman— leaving an American port for foreign lands must have a Passport from the United States before departing. One Passport will do for a man, his wife and children, or one parent and children. Passports cost only ten dollars and are easily secured, but one of the requirements is a certificate of birth, or the sworn testimony in writing of one of the parents or from some person who was present at the birth, (the physician or nurse) or else a certified copy of a Christening or Baptismal record. Therefore, if you good folks who are going want to save some time, start now getting such evidence in writing about the time and place of your birth. If your parents are living have them state in writing when your birth occurred, sign their names, and then go before a notary and swear to it and send the paper to you. Otherwise, the same procedure will have to take place with some physician, or clergyman. If you are a naturalized American, the naturalization papers will suffice. Canadians and those living in Mexico will have to do the same thing in their country we presume. At any rate, ask some lawyer friend of yours about it, or write a letter to the Passport Bureau, Washington, D. C., and ask for an application form for a Passport. These will cost you nothing and give you full information. Do not, however, secure the actual Passport until next fall, for there is no advantage in getting it too soon.

Each member of the party will be allowed to take only a steamer trunk or one of that size and one suit-case. Small hand satchel to be carried always by the passenger, is also permissable. In thinking about clothing to take along, you should do as all Americans are told to do when planning a foreign trip. Lay aside the least possible number of pieces of clothing to take along, then, when you are ready to pack, take only half of what you have planned to take. It is true that each one should have a heavy coat and heavy suit for cold weather —on the ocean trip going over, and for winter nights and mornings in Egypt—and then a medium or light weight suit or coat for warm weather. Many serviceable pieces of clothing, at prices much lower than in America, can be purchased while abroad. But I am trespassing on what will be told to you later on in special letters. However, let me dispel the idea that any *evening clothes* for formal evening wear should be included, or any really fine clothing, for the party is not going to formal affairs at any time; nor for social entertainments or balls or dances, but for real fun and pleasure in sight seeing; so plain, serviceable clothing is all that is necessary. I am sure one trunk and two satchels should do for any couple, and a small trunk and a small satchel for one person.

Those living West of Chicago will probably meet in Chicago and go together with the Imperator and his family from Chicago to New York in a special car. He is trying to secure reduced rates on all the American trains. All will meet in New York where a temporary trip headquarters will be opened to meet those who arrive and help them complete final negotiations.

How I should like to be one of you going on this trip for the first time with all the surprises that are in store! If you knew the thrill that there is in just one incident—standing in the plaza of the ancient Rosicrucian college in Basle, Switzerland at night, by the light of the old hand-made lamp at the corner, and near the old watering trough, with the vibrations of peace and power around you—well, you could hardly stay at home and miss this trip. And, a visit to perhaps a dozen such unusual places, plus a thousand other sights you will never forget.

All of us have seen the literature issued by a dozen firms and steamship companies which conduct Mediterranean cruises and tours to Egypt and the Holy Land. The average price for such tours is about $1,800 to $2,200 per person. So you may see by this that the Imperator is surely arranging a great treat and at an astounding figure.

So, if you think you can go, write and tell the Imperator. Write to him personally and ask to be placed on the reservation list. If you find later that you cannot go, your name can be taken from the list. So, write at once, each of you who have been hesitating for one reason or another, and remember, you are entitled to go if you are a member of any grade, in good standing in any lodge of the Order.

The Imperator has not answered any of the letters sent to him thus far, but will do so when he has some definite word to give to each.

Monthly Bulletin of Instructions

Members and Officers of the Order who have written to us for the past several years asking for official photographs of the Imperator will be glad to know that an eminent French artist, Cantu, has made a very remarkable and mystical likeness of the Imperator in his official regalia. We have asked Mr. Cantu to make some duplicates of this masterpiece of his hand work, and he has agreed. Members who would like to have a copy of the portrait may have one for personal use, or officers wishing to have one for the Lodge room or reading room, may also have one. Mr. Cantu's prices for these copies are as follows: For the personal size, 8 by 10 inches, $1.00. For the Lodge size, 16 by 20 inches, $4.00 each, postpaid. We will probably be able to prevail upon the Imperator to autograph each copy, personally. Send your orders with remittance direct to Mr. R. Cantu, 257 South First Street, San Jose, California. Make your money orders or checks payable to him, and not to us for we have nothing to do with the sale of these pictures.

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The California Grand Lodge, located at 843 Octavia Street, San Francisco, (near Golden Gate Avenue) is planning some very fine public lectures for Sunday evenings, in the Temple at the above address, beginning with the first Sunday evening in April and continuing for a number of Sundays. All members are requested to aid in the work of disseminating information about these meetings, and all should attend. Tell your friends and help make each lecture a tremenduous success.

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Our members are advised again that the sending of currency, coins or bills, in letters UNREGISTERED is a great risk. It is a risk that the Post Office Department will not assume and since the Post Office will not be responsible for money lost or stolen from UNREGISTERED letters, it is not to be expected that we can assume the loss either. If you cannot register a letter, send a check, or take your money to a bank and get a bank check, or a Post Office or Express Money Order. Unprotected money in the mail is a temptation to a great many; do not be responsible for such temptations, and do not lose your remittance by taking the chance. Special Delivery letters do not afford protection to money. Keep this in mind.

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DO NOT FORGET THIS BEAUTIFUL EMBLEM

Members desiring Rosicrucian emblems may now obtain them from headquarters. They are made of gold, beautifully inlaid with enamels, neat in size and consist of the Triangle surmounted by the Egyptian Cross. Men's style, with screw back, $2. Women's style, with patent safety catch pin, $2.25. Remittances must accompany all orders. Address: AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

Healing Department

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IN ESTABLISHING and maintaining this Department of our work for the members of AMORC we are fully aware of the fact that there are many healing movements in the Occidental world and many systems claiming superior points of efficiency.

The Rosicrucians were ever famed for their *therapeutic knowledge*, and ability to heal. The Rosicrucian system of healing is not narrow, fanatical or illogical. We ask our members to keep the following points in mind when asking for absent treatments, or when using our system with others:

1. Rosicrucians do not condemn the use of medicines. There is a wide difference between medicines and drugs, however. Some of the foremost of ancient Rosicrucians were pioneers in the art of medicine and contributed greatly to the science of medical therapeutics. The use of simple herbs or their extracts and similar medicines by licensed physicians is in keeping with natural laws at times, and undoubtedly nature provided many remedies for just such purposes.

2. Rosicrucians are also advocates of surgery of a corrective nature. They know that a broken bone must be set, in order to *assist* nature in healing the fracture. They know that if there is a piece of foreign matter within the flesh, it should be plucked out.

3. Rosicrucians know that there are many diseases and hundreds of causes of disease which may be *cured or removed* by the metaphysical systems of Rosicrucianism.

4. In many cases nature—during the years of continued reconstructive work in the human body—will replace or *re-grow* certain tissues or parts that have been injured or destroyed; but complete organs that have been removed, destroyed or allowed to become atrophied *through time*, cannot be replaced by nature or by any methaphysical system known to us, regardless of the claims made by some over-zealous systems.

There is a very wide field in which we can demonstrate the Rosicrucian principles of healing, and, unless you have some condition which clearly calls for medical or surgical aid, we will do our utmost to help you. But if medicine or surgery are required consult your physician or surgeon at once and *follow his advice*. We can assist in the healing work, in the restoration of strength and ultimate health, in a marvelous manner and to an unusual degree, without interfering with the work of the physician or surgeon in such cases.

Therefore, those who are sick and suffering, and who believe that they *require* the help we can give, are invited to participate in

OUR HEALING PERIODS

which for the present time will be in accordance with the following schedule:

For the Pacific Coast (using standard Pacific time) from 8:30 to 8:40 A. M. and from 6:30 to 6:40 P. M. daily except Sunday.

For those living where Mountain time is standard, from 9:30 to 9:40 A. M. and 7:30 to 7:40 P. M. daily except Sunday.

For those living where Central standard time is used, from 10:30 to 10:40 A. M. and 8:30 to 8:40 P. M. daily except Sunday.

For those living where Eastern standard time is used, from 11:30 to 11:40 A. M. and 9:30 to 9:40 P. M. daily except Sunday.

For those in Europe, Africa or elsewhere who are members of the Order and who wish to share in this American schedule, the proper time must be computed by them.

This gives our members two periods each day of ten minutes during which the Imperator, personally, will direct healing thoughts and vibrations of a nature intended to strengthen *the vitality* (with positive vibrations), *increase the healing and reconstructive processes of the blood, and ease pain.*

Those needing such help as is offered by the Imperator, in this extraordinary good-will service of his valuable time, are instructed to sit in absolute relaxation, in a quiet, peaceful place during the ten minutes, concentrating their thoughts upon the Imperator as a centre of radiating strength and vitality reaching them by means of the Cosmic. By drinking a glass of cold water just before starting the period the reception of the vibrations will be more noticeable. At the end of the ten minute period a restful attitude for five minutes will be helpful also. The real effect of each treatment may not always be noticeable at once, depending upon what part or condition of the body was to be affected. Do not concentrate upon your condition during the ten minute period.

The Imperator will be pleased to hear from those who have had noticeable or immediate changes in their conditions, but he cannot answer letters in regard to physical ailments and take up personal, individual treatments for the members generally. The Order maintains its welfare committee for this work.

A SPECIAL BOOK FOR OUR MEMBERS

The Rosicrucian Manual

AUTHORIZED BY THE IMPERATOR

All members in all Grades of our Order, including these in the Correspondence Studies and those attending Temple Lodges in all cities, are advised that this book is **official** and will be found of utmost value and help in all the study work and practises of the Order.

This Manual has been demanded for years, urged, and awaited. Now it is ready. The first and only Rosicrucian Manual containing matter suggested by the Masters, Officers and Members of our various Lodges. A private book, not to be sold on the open market, not published for profit, and the biggest boon to the work of the Order ever devised.

WHY IT IS PUBLISHED—

As all our members know, the Order publishes no books for public sale or for sale to its members. The Order is not a publishing concern, and its secret teachings cannot be commercialized in books. Still, ever since we published a small manual of reference charts and explanations in 1918, there has been a continued request for a second and larger edition. Slowly the Imperator and his staff gathered together all the matter desired by the thousand or more members who expressed in detail what should be in such an unusual book. Then one of our Brothers, who conducts the Lovett Printing Company, in West Virginia, offered to print the book in a very fine style, well bound and properly finished, and further offered to sell it to our members at just about the publication cost.

That is how the book comes to be offered to our members today. The Order could not, ethically, print it, but a private concern could print it with authority. Not for profit, not for personal gain, but for the glory of the Great Work, the book has been beautifully produced.

WHAT IT CONTAINS—

It is divided into a number of parts, each complete and invaluable as a guide and reference work. The following is a partial list of the contents:

Complete explanation of all the terms, signs and symbols used in various parts of the teachings. A complete working manual of all the rules and regulations of the Order. Extracts from the Constitution. Descriptions of Temples, Lodges and other parts of our assembly places, with laws pertaining to convocation and symbolical ceremonies. A synopsis of the subjects covered in all the lectures of both the National Lodge correspondence work and the Temple Lectures of the higher grades. Charts, diagrams and illustrations of the various lectures requiring such helps. The laws of Crystallography, Magnetism, Formation of Atoms and Molecules, illustrated and explained. Dalton's experiments with alchemical and chemical laws illustrated and explained. A complete Rosicrucian Dictionary of the terms used in all lectures. Ancient and modern mystic symbols explained and illustrated. A special article fully explaining the origin of the Great White Lodge and its existence, and how to attain Psychic Illumination, written for this Manual by the Imperator. The Rosicrucian Code of Life, with the thirty laws and regulations. Short biographical sketches of Rosicrucians. Instructive articles on such subjects as NUMEROLOGY and the Law of Numbers. A number of portraits of prominent Rosicrucians, including Master K-H, The illustrious (with hitherto secret facts about his activities). Questions often asked, with official Answers.

NOT A PART OF THE LESSON WORK—

No member is required to purchase this book as an absolute necessity to his studies. It is simply a wonderful compilation of facts and mystical matter which every seeker along Rosicrucian paths will value as an extra aid in his advancement. Every member owning the book will save its price in a few months through the saving in buying elsewhere other small books for reference.

PRICE: The book is strongly bound with attractive cloth binding over the heavy covers, and stamped in gold. The publisher's price of the book is Two Dollars per copy. This is the price when books are ordered in lots of six or more sent to Lodges or Groups by express, **Charges collect.** Single copies of the book **by mail** anywhere in the U. S. A., $2.25. In Canada or foreign countries, **by mail**, $2.40. All books shipped direct from the publishers.

HOW TO ORDER: Please observe carefully these instructions. Make your checks or Money Orders for this book payable only to "Lovett Printing Co." Do not make them payable to AMORC. Do not include your dues or other payments to us with your order for the book, for we send your orders and money direct to the publishers. Address your letter as below, but make the money payable as above. If you send cash, be sure to register the letter or we will not be responsible. Orders for books sent to us not in accordance with these rules will be returned.

AMORC SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

The Supreme Council of the

A∴M∴O∴R∴C∴

North American Jurisdiction

Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent Office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses.

THE NORTH AMERICAN JURISDICTION

(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America).

H. SPENCER LEWIS, F. R. C., Ph. D. .... Imperator for North America
RALPH M. LEWIS, K. R. C. .... Supreme Secretary for North America

Classification of Membership

(The following classifications of membership apply to the North American Jurisdiction as outlined above, and to parts of other Jurisdictions. The fees or dues vary in other Jurisdictions, however).

General Student Membership: Members located in any part of the North American Jurisdiction who cannot affiliate with a Lodge and attend lectures, for various reasons, are permitted to take a preparatory course and then receive the regular lectures, weekly, in personal form, with special experiments, tests, lecture-lessons assigned to meet individual requirements, etc. They also receive the monthly magazine and full membership benefits. Registration Fee, five dollars with application. Dues, two dollars monthly payable at the Supreme Lodge before the 5th of each month.

Chartered Group Lodges: Where a certain number of General Students live in any locality and are not affiliated with any regular Lodge, they may have the benefit of this form of membership. The benefits are association each week with other members, the discussion of the lectures, the comparison of experiences, special readings and talks, etc. Address Department of Groups for further particulars.

Chartered Lodge Colleges: Consist of 144 advanced members, receiving their lectures and instruction in classes meeting under a Master and complete set of officers in their own Temples. Such Lodges are located in the principal centers of population in North America. Fees and dues in these Lodges are optional with each Lodge. For directory of District Headquarters, see next page.

PUBLIC LECTURES AND READING ROOMS

Members and friends will find a cordial welcome and an opportunity to hear public lectures, or spend an interesting evening, at our Temple and Halls located at: 843 Octavia Street, San Francisco; 739 Boylston Street, Boston; 560 Granville Street, Vancouver, Canada; 361 West 23rd Street, New York; South Winsor (Hartford), Conn.; Rosicrucian Hall, 232 South Hill Street, Los Angeles, California.

(Continued on next page)

General Instructions to Members

In order to have your correspondence receive prompt attention be sure to use the address below. Do not send Special Delivery letters or telegrams unless in emergencies. Special Delivery letters are not delivered to any of our departments sooner than regular letters. You may direct your letter to any special department by placing in the lower left corner of the envelope the name of any of the following departments:

Secretary to the Imperator; Supreme Secretary; Financial Secretary; Dept. of Extension (regarding new Lodges); Dept. of Groups (regarding Groups or their formation); Dept. of Propaganda (regarding increasing membership or interest in the work); Dept. of Publicity (regarding newspaper or magazine articles about the Order or general publicity in the form of public lectures); Dept. of Publication (regarding this magazine or any of our official leaflets or circulars); Dept. of Research (regarding additions, changes or extensions of our lectures, courses of study or experimental work); Dept. of Public Activities (regarding our work in Egyptian Excavations, child welfare, prison welfare, etc.); Complaint Department (regarding lost lessons, errors in mailing, change of address, etc.) Legal Department. Each of these departments is in charge of a special employee and envelopes marked in this manner, but addressed as below, will receive prompt attention. International Cable Address "AMORCO."

Make all checks or money orders payable only to "Amorc Funds."

A M O R C

Rosicrucian Park, San Jose, California, U. S. A.

Directory

District Headquarters:

New York Grand Lodge: Mr. Louis Lawrence K. R. C., Grand Master. AMORC Temple Building 361 West 23rd Street, New York City.

Massachusetts Grand Lodge: Mrs. Marie Clements, S. R. C., Grand Master. AMORC Temple, 739 Boylston Street, Boston, Massachusetts.

Connecticut Grand Lodge: Secretary, P. O. Box 1083, Waterbury, Connecticut.

Pennsylvania Grand Lodge: Dr. Charles Green, K. R. C. Grand Master. May Building, Pittsburg, Pennsylvania.

Florida Grand Lodge: AMORC Temple Building, Rosicrucian Square, Memorial Boulevard, Tampa, Florida.

Texas Grand Lodge: Mrs. C. Wanbloom, S. R. C., Grand Master, 1133 South Laredo Street, San Antonio, Texas.

Arkansas City Lodge: Mrs. W. D. MacAllister, 502 North Second Street, Arkansas City, Kansas.

California Grand Lodge: Mr. William Riesener, K. R. C., Grand Master. AMORC Temple, 843 Octavia Street (near Golden Gate Avenue), San Franciso, California.

Canadian Grand Lodge: Dr. J. B. Clark, K. R. C., Grand Master. AMORC Grand Lodge Temple, 560 Granville Street, Vancouver, B. C., Canada.

Florida Grand Lodge: Mr. Harry Griffin, K. R. C., Grand Secretary, 1501 Franklin Street, Tampa, Florida.

Francis Bacon Lodge, No. 333, Montreal: Charles E. Coling, K. R. C., Secretary. P. O. Box 212, Westmount, Quebec, Canada.

AMORC: 2714 Russell St., St. Louis, Missouri.

AMORC Information Bureau: Dr. Anita B. MacCall, 728 N. Pine Ave., Chicago, Illinois.

Los Angeles Lodge: AMORC TEMPLE, 232 South Hill Street, Los Angeles. Mr. E. E. Thomas, Master.

AMORC Information Bureau: Zada C. Perso, 15008 Kercheval Ave., cor. Wayburn, Detroit, Mich.

Philadelphia Lodge: Stanley Taylor, 5215 Ridge Avenue, Philadelphia, Pennsylvania.

AMORC Information Bureau: Mr. Joseph F. Kimmel, 518 7th St., S. E., Washington, D. C.

Chartered Group Lodges:

Grand Lodges and subordinate bodies are chartered in the following cities:

Atascadero, Calif.; Stockton, Calif., Los Angeles, Calif.; Lashburn, Sask., Canada; Edmonton, Alberta, Canada; Westminster, B. C., Canada; Ciego de Avila, Camaguey, Cuba; Torranteras, Banes, Cuba; Cayo Mambi, Cuba; South Bend, Indiana; Arkansas City, Kansas; Chicago, Illinois; Worcester, Mass.; Cordoba, Vera Cruz, Mexico; Torreon, Mexico; Tampico, Mexico; Flint, Michigan; Omaha, Nebraska; Paterson, N. J.; Buffalo, N. Y.; Jamestown, N. Y.; Managua, Nicaragua, Central America; Cleveland, Ohio; Toledo, Ohio; Massillon, Ohio; Portland, Oregon; Ancon, Canal Zone; Philadelphia, Pa.; Wilmerding, Pa.; Beaumont, Texas; Lufkin Texas; Washougal, Washington; Green Bay, Wisc.; Superior, Wisc.; Denver, Colorado; Grand Junction, Colorado; Des Moines, Iowa; Youngstown, Ohio; Atlanta, Ga.; Newark, N. J.; Miami, Florida; Victoria, B. C., Canada; Verdun, Quebec, Canada; Dayton, Ohio; Wilkesbarre, Pennsylvania; Winkelman, Arizona; Milwaukee, Wisconsin; Carterville, Missouri; Sioux City, Iowa; Chihauhua, Mexico; San Jose, Calif.

SPANISH-AMERICAN JURISDICTION

This includes the Mexican and Central American section of the North American Jurisdiction and all the Spanish countries of South America, as well as the West Indies. The Grand Lodge of the Spanish-American Section is located at San Juan, Puerto Rico; Mr. Manuel Rodriguez Serra, K. R. C., Supreme Master (Aparto Postal Num. 36). The Grand Lodge of Mexico is known as "AMORC Sociedad Filomatica," at Donceles, No. 92., Mexico D. F., Mexico. (The work of this section is carried on in Spanish and English).

FOREIGN JURISDICTIONS

For all British countries, the AMORC Grand Lodge of Great Britain, Mr. Raymund Andrea, K. R. C., Grand Secretary, 41 Berkely Road, Bishopton, Bristol, England.

For the Scandinavian countries, the AMORC Grand Lodge of Denmark, C. Anderson, Deputy Grand Master, Manogade 13th Strand, Copenhagen, Denmark.

For Holland, the AMORC Grand Lodge, Mr. F. A. Lans, Grand Secretary, Schyststraat 244, The Hague.

For France, The "AMORC du Nord," Paris, France.

The East Indies Lodge of AMORC, at Batavia, Java; Master, Mr. B. U. E. Van Raay, Bandungweg 5, Weltevreden, Dutch East Indies.

The AMORC G. A. , P. O. Box 36, Kumasi-Ashanti, Gold Coast, Africa.

Also the Grand Lodges or the associated bodies located in:

Melbourne, Australia; Nigeria, West Africa; Basle, Switzerland; Vienna, Austria; Tientsin, China.

The Grand Lodge of China and Russia: Mr. I. A. Gridneff, K. R. C., Grand Master, 8/18 Kavkazskaya St., Harbin, Manchuria.

The Supreme Lodge and Temple of AMORC of India is located at Arkonam, Madras Presidency, South India.

AMORC

The Rosicrucian Order of the Aquarian Age

Devoted to the Advancement of Man
For the Greater Glory of God

Organized Throughout the World, it is the Largest Metaphysical Fraternity and School of Arcane Wisdom in Existence Today, Retaining the Spirit of its Noble Predecessors and Maintaining Lodges and Groups in all the Principal Cities of Civilization, Affiliated with the Ancient and Modern Schools and Orders of the Rosicrucian Mystics and Adepts of Many Nations.

Tourists or those desiring to contact the various Chartered Lodges or Branches, may locate them by getting in touch with the following Divisional Secretaries who represent various Sections of their country:

For the Canadian Division: Mr. J. B. Clark, c/o Amorc Headquarters, 413 Granville Street, Vancouver, B. C., Canada.

For the British Division: Mr. Raymund Andrea, c/o 63 Egerton Road, Bishopton, Bristol, England.

For the West Indies Division: Grand Lodge, P. O. Box 36, San Juan, Porto Rico.

For the East Indies Division: Grand Lodge, P. O. Box 31, Sourabaya, Java.

For the Scandinavian Division: Grand Lodge (Mr. Svend Turning), Kildevaeldsgade, 74, Copenhagen, Denmark.

For the Mexican Division: Jose W. Cervantes, Grand Secretary, Apartado Postal, 2763, Mexico, D. F. Mexico.

For the Southeastern District: Divisional Secretary of Amorc, P. O. Box 676, Tampa, Florida.

For the Southern District: Mrs. Lon H. Huntington, 1011 Hammond Avenue, San Antonio, Texas.

For the Eastern Division: Mr. Louis Lawrence, 361 West 23rd Street, New York City.

For the Central Division: Dr. Charles Green, May Building, Pittsburgh, Pa.

For the Northeastern Division: Mrs. Marie Clemens, 25 Peterboro Street, Boston, Mass.

For the New England Division: P. O. Box 1083, Waterbury, Conn.

For the Midwest Division: Mr. Fred D. Walker, P. O. Box 319, Arkansas City, Kansas.

For the Western Division: California Grand Lodge Temple at 843 Octavia Street, San Francisco, Calif.

Other foreign Divisional Secretaries may be located by addressing the Supreme Secretary General at the National Headquarters:

AMORC

Administration Building

Rosicrucian Square, Memorial Boulevard, Tampa, Florida, U. S. A.